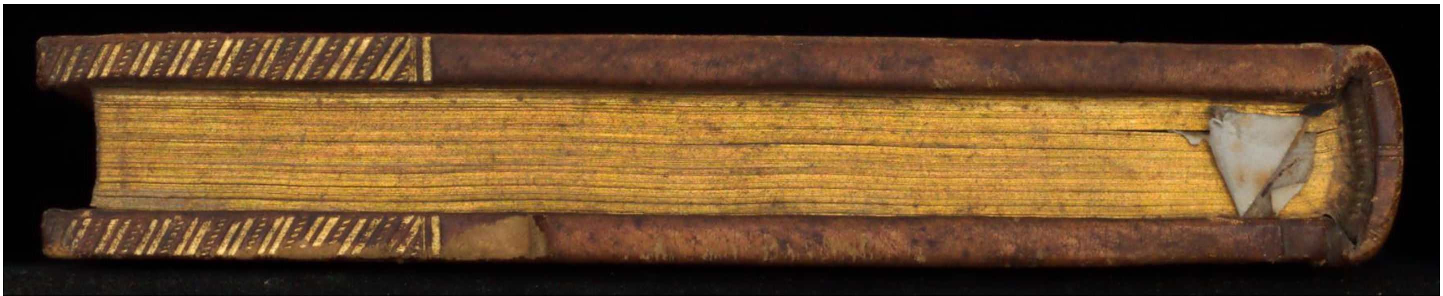
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# Stella clericorum




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¶ Tractatus qui Stella clericorum inſcribitur. feliciter incipit.

Quaſi ſtella matutina in medio nebule·
id eſt peccatorum Proprietates huius
ſtelle matutine poſſunt referri ad quē-
libet doctorem fidei id eſt ad ſacerdotē
Et cōtinentur in his verſib⁹.

Lucis ſplendorē fert ſecū. fert quoqꝫ rorem
Ingēs dat letū vigilāſqꝫ decēs: preit ipſum
Solem. defectum lune comitās. hiemiſqꝫ
Tempore luceſcit. cedens eſtate quieſcit;

## ¶ Gloſa

Lucis ſplendorem fert ſecū. vt ibi. Uos eſtis lux mundi. Fert quoqꝫ rorem. ſcꝫ in predicatione. vt ibi. Tenebroſa aqua in nubibus aeris. Ingens eſt. vt ibi. Ecce ſacerdos magnus. Dat letum id ē facit letum audientem predicationem qui eſt in tenebris ignorantie. Uigilanſqꝫ dicitur. vt ibi. Beat⁹ ſeruus quem cum venerit dominus. inuenerit vigilantem. Decenſqꝫ dicitur. ſcꝫ per bonam famam et honeſtam cōuerſationem. Preit ipſum ſolem. id eſt chriſtum qui eſt verus ſol iuſticie. ſicut miles dominum ſuū precedit inimicos occidendo ſuo gladio acuto. vt mortui mūdo viuant chriſto. Defectum lune comitans. id eſt ſancte eccleſie per cōpaſſionem. Uñ. Quis infirmatur et ego nō infirmor? Hyemiſqꝫ tempore luceſcit. id eſt in tempore tribulationis apparet in calore fidei. Cedens eſtate quieſcit. ſcꝫ in vrente a feruore luxurie et a ceteris vicijs. Uñ. Qui potuit trāſgredi ⁊ nō eſt trāſgreſſus. Salomon. Memento creatoris tui ⁊c̄. Apoſtolus. Diuiſiones miniſtrationum ſunt in eccleſia dei. ſcꝫ actiui. cōtemplatiui. ⁊ prelati. Unuſquiſqꝫ in ſua vocatione ⁊ in ſuo ordine vel miniſterio vel officio intendat vt virtuoſe ⁊ fideliter in vinea operetur Uñ Chriſoſtom⁹ Multi ſunt prelati ſiue ſacerdotes nomine. ſed pauci ſunt dignitate. Unde Apoſtol⁹. Melius eſt eſſe paucos ⁊ vtiles q̄ꝫ multos inutiles. Lucas. Meſſis quidē multa. operarij ꝟo pauci. ſcꝫ fideles ⁊ veri. Hieronym⁹. Si charitas facit preciū in reb⁹ honeſtis. nihil charius deo ⁊ hominib⁹ habentib⁹ rōnem bono ⁊ vtili paſtore. Joan. Paſtor bonus aiam ſuam ponit pro ouib⁹ ſuis. Uñ ter dictum eſt petro. Petre amas



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me: Gloſa. Amas me plus q̃z tuos cognatos ⁊ amicos plꝰ q̃z res tuas tꝑales: plꝰ q̃z teipm̃: paſce oues meas. Uñ dñs in euangeᷝ. Qui amat aīam ſuam plus q̃z me nō eſt me dignꝰ. Apl's. Erunt homīes ſeipſos amātes. Illi dicūtur ſeipſos amare qui ſuū honorem ⁊ cōmodum plus diligūt q̃z honorem dei. Augꝰ in libro de doctrina chriſtiana. Illi vere deum diligūt qui nihil aliud q̃z vt nomē dei glorificet̃ exercēt. Uñ iam pauci volūt ſuſtinere ꝓpter chriſtum pauꝑtatem. cōtemptum. dolorē. Sed cupiūt diuitias. honores. ⁊ ſuauitates huiꝰ mundi. Tales em̄ nō ſuſcipiūt curas aīaꝝ vel p̄laturas ꝓpter onus vel ꝓpter iugum dñi. ſed propter honorem. Cura em̄ aīaꝝ non debet̃ honori ſed oneri.

Multiplex em̄ eſt queſtio quomodo ſacerdos vel paſtor curam ſuā intrauerit vel quō in ea vixerit vel qualiter eam rexerit. vel patrimonium crucifixi expēderit. vel ꝓpter quem finem eam ſuſcepit. vel vt paſcat gregem ſibi cōmiſſum verbo ⁊ bono exēplo. vel vt paſcatur a grege. Unde hoc nomen paſtor deriuatur ab hoc verbo paſco paſcis. ⁊ non paſcor paſceris. Unde illud Hieremie. Paſtores paſcebāt ſe ⁊ gregem meum non paſcebant.

In vltima em̄ rōne reddenda dixit ioſeph. id eſt chriſtus qui ē verus ioſeph fratribꝰ ſuis ſcꝫ paſtoribus eccleſiarum. Amē dico vobis. nō videbitis faciem meam donec adduxeritis fratrem veſtrum minimum. Gloſa. Qui minimum requirit nō obliuiſcitur maiorem. Uñ illud. Sanguinem eius. id eſt animā eius de manu tua requiram. Gregorius. Tot mortibus digni ſunt negligentes paſtores quot negligūt animas. Unde videat quiſq̃z paſtor vel ſacerdos quomodo curam ſuam intrat. vel quomodo eam regat. vl' qualiter in ea viuat. vel ꝓpter quem finem eam ſuſceperit. vel quomodo patrimonium crucifixi vt dictum ē expendat. ne a domino ei obijciatur in reddēdo rationem yronice. Amice ſcꝫ temꝑalium rerum ⁊ non animarum. quomodo huc intraſti nō habens veſtem nuptialem: id eſt charitatem. quia nō propter charitatem. id eſt deum qui eſt vera charitas. curam tuam intraſti. vt gregem tibi cōmiſſum paſceres verbo ⁊ bono exemplo. ſed vt paſcereris ab eo id eſt vt negligens ⁊ ocioſus ⁊ viuēs luxurioſe. ⁊ eo obmuteſcēte dicat dominꝰ. Ligatis manibus. ne poſſit ſe defendere. ⁊ pedibus ne poſſit fugere. proijcite eum in tenebras exteriores. id eſt cōtinuo ꝑpetue vrentes quia plus dilexit lucrum temꝑale q̃z animarum pro quibus filiꝰ dei mortem ſuſtinuit. Et quia hic vixit delicioſe ⁊ totus ſuſpirauit in peccatis: totus ſuſpiret eternaliter in penis. Et quantum gloriatus eſt in delicijs vite huiꝰ tantum locum date ei in tormentis. ⁊ facite eum montem in inferno ⁊ ardeat vt oleum in flamma. Unde Eſaias. Apporta-

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ri te faciam ſicut gallum gallinaciū. qui portatꝛ de foꝛo pedibus ſurſum erectis ⁊ demiſſo capite ⁊ decoquitꝛ in olla. ſic tu decoqueris in olla gehē nali varijs cruciatibꝰ. vt pena coꝛreſpōdeat culpe qꝛ nō cantaſti nō ge- neraſti. ⁊ cum alijs maioꝛ reputabaris ſicut gallus gallinacius maioꝛ eſt alijs.

CUm beneficium alicui poꝛrigitꝛ valde gaudet. ſed nō querit ꝑmo quis ſanctoꝝ ſit patronus in eccleſia. ſꝫ quātum valeat in tempo- ralibꝰ. Unde iam pauci curant quomodo curam ſuſcipiūt ſuam vel in- trāt aut qualiter eam regāt vel in ea viuant ſcd̄m deum nec ſymoniam abhoꝛrēt. ſeu heu iam in pluribꝰ dominātur Gregoꝛius. Si quis ea in tentione gradꝰ eccleſiaſticos vel beneficia querit. vt inde habeat vite ne ceſſaria hic peruerſo oꝛdine vult celeſtia mercari. Longe em̄ meliꝰ eſſet mendicare vel arare vnde viueret. Un̄ Joānes. Qui nō intrat in ouile per oſtium. i. chꝛiſtum ſed aſcendit aliunde. ille fur eſt ⁊ latro. fur eſt fu rando ſibi ꝟtutes ab alijs. latro eſt occidendo aīas. Fur nō venit niſi vt furetur mactet ⁊ perdat. Furatꝛ virtutes mactet coꝛpꝰ. ⁊ ꝑdat animam in gehēnam ignis.

QUilibet paſtoꝛ et ſacerdos in ſe tenetꝛ habere tria ſcꝫ ſcientiam elo quētiam ⁊ bonam vitam. Sciētiam debet habere diuinoꝝ libꝛoꝝ ac eoꝝ intelligētiam in quibꝰ deum cognoſcat ſe ⁊ alios. Un̄ Bernar. Multi multa ſciūt. ſeipſos autem neſciūt. Qui ſeipſum non cognoſcit nihil ſcit. Hec eſt em̄ pꝛobatiſſima ſciētia inter philoſophos ſeculares. dicūt em̄ cognoſce teipſum. Quoniam Auguſtinꝰ in libꝛo de ſancta tri nitate dei ꝑfert ſciētie celeſtium. terreſtrium. ⁊ infernoꝝ. ꝓpꝛiam ꝯgno ſcere infirmitatem. Unde et Bernardꝰ. Dn̄e da mihi ſcire te cognoſcē me. diligere te. Eloquētiam debet habere diſcretam. vt ea que ſcit ⁊ itel- ligit alijs pꝛedicet. ne abſcōdat pecuniam domini ſui. i. ſit canis mutus in domo. i. eccleſia. Un̄ Jſa. Clama ne ceſſes ⁊ annūcia populo meo ſce lera eoꝛum. Tullius. Meliꝰ eſt eloqui copioſe ⁊ pꝛudenter q̄ꝫ aliquid ſine eloquētia acutiſſime excogitare id eſt eloquētia eſt ſciētia recte pꝛo ferendi excogitatiōe cum oꝛnatu ꝟboꝝ et pondere ſentētiarum. Idem. Efficatius ē audire q̄ꝫ audiri. ideo ſacerdos tenetꝛ habere ſciētiam ⁊ elo- quētiam. Un̄ Gregoꝛius. In ſciētia ſacerdotis nec eſt venia nec excuſa tio. Daniel. alibi. Ezechiel. Qui autē docti fuerint fulgebūt quaſi ſplē doꝛ firmamēti. id eſt ſolis. et qui ad iuſticiam erudiūt multos q̄ſi ſtel- le in ꝑpetuas eternitates. Un̄ Apoſtolꝰ. Duplici honoꝛe honoꝛandi ſunt ſacerdotes. ꝑmo ꝓpter officij dignitatem. ſecūdo ꝓpter doctrinam pꝛecipue illi qui fideliter laboꝛāt in euāgelio. quia oꝛdo fidelium pꝛelato rum eſt pꝛecipuus. Uitam bonam tenetꝛ habere ſacerdos. vt que oꝛe pꝛe

dicat opere compleat. Actuū primo. Cepit iesus facē ⁊ docē. Hierony
mꝰ. Quid em̄ aliud est bene loqui aut p̄dicare ⁊ puerſe viuere q̄ꝫ ꝓprio
ore ſeip̄m cōtemnare: Origenes. Qui alium nō inſtruit ſeip̄m docere
nō poteſt. Gregoriꝰ. Non in ṽborum ſplendore p̄dicator gloriet̃ ſed in
ope ṽtutum. Hiero. Doctoris eſt lapſis manum porrigēte adiutricem
et errantibꝰ oſtendere iter veritatis. Gregoriꝰ. Bonus doctor eſt q̇ hu-
militer ſeruat diſciplinam. ⁊ per diſciplinam non incurrit ſuperbiam.
Chryſoſtomꝰ. Uis bonꝰ apparere circa vitam tuam eſto auſterus. cir-
ca aliorum peccata eſto benignus. Audiant te homines parua mandā
tem ⁊ grauia faciētem. Gregoriꝰ. Cuius vita deſpicit̃ reſtat vt eius ſer-
mo cōtemnetur.

Quius em̄ paſtor ſiue ſacerdos ſit ſedulus in cura ſibi cōmiſſa ⁊ i
ambone fidelis p̄dicator vt preco domini. vt paret dn̄o plebem ꝑ-
fectam. in cathedra vt pius ⁊ diſcretꝰ iudex. in cōfeſſione mediator int̃
deum ⁊ peccatorem. Un̄ Chryſoſtomꝰ. Nō erramꝰ modicam pn̄iam
iniūgentes. Nōne meliꝰ eſt ꝑpter miſericordiā reddere rōnem q̄ꝫ ꝑpt̃
credulitatē: nam vbi pr̄familias eſt largꝰ. diſpēſator eiꝰ non debet eſſe
tenax. Sꝫ deus ē benignꝰ vt q̇d ſacerdos auſterꝰ

Sit etiam ſacerdos vl̓ paſtor pius in afflictoꝝ compaſſiōe ⁊ hoſpi
talitate. ⁊ in elemoſinarum pro poſſe largitiōe duplici. ſcꝫ corpo
rali ⁊ ſp̄ūali. Spiritualis ꝯtinetur in hoc verſu. Corrigo parco precor
doceo fero conſulo ſolor. Corrigo errantem. parco inimicis. precor pro
inimicis. doceo inſipientes. fero ſuſtinentes. conſulo puſillanimes. ſo-
lor tribulatos. Corporalis cōtinetur in hoc verſu. Colligo poto cibo re
dimo tego viſito condo.

¶ Sunt etiam ſeptem ſpecies elemoſine. Prima eſt quam hō ſibiÿpſi
dat. Un̄ Salomō. Miſerē aīe tue placēs deo. Idem. Qui ſibi nequā
cui bonꝰ: Secūda elemoſina ponit̃ ſupra pedes domini. quā dat oſtia-
tim mendicantibꝰ ⁊ peregrinis ⁊ hoſpitibꝰ in hoſpicio colligēdo ꝑpter
deum. Un̄ Iſa. Frange eſuriēti panem tuū. Auguſtinꝰ. Elemoſina eſt
vnguentū quo maria magdalena vnxit pedes dn̄i. id eſt pauperis. qui
ſunt mēbra eius vngebat. Tercio ponitur in gremiū dn̄i que datur le-
proſis infirmis ⁊ captiuis. precipue inter paganos. Un̄ Eccleſiaſtes.
Abſcondite elemoſinā in ſinu pauperū. ¶ Quarta ponitur in manus
domini quam homo dat viduis ⁊ orphanis ⁊ illis q̄s pudet mēdicare.
et qui magnum defectum ſuſtinēt ꝑpter honorem temporalem. p̄cipue
autem quam dat amicis ⁊ cognatis et indigentibꝰ. Un̄ illud. Et car-
nem tuam ne deſpexeris. Cato. Ignotum tibi tu noli p̄ponere notis.
Quinta eſt q̄ ponit̃ ſupra cor domini. cum homo dimittit offenſas ſibi

illatas vobis iniurijs ⁊ reb⁹ ablatis. Un̄. Dimittite ⁊ dimittet vobis.
¶ Sexta ponit in os domini. quando q̄s offert ad aram pro poſſe ſuo de reb⁹ iuſte acquiſitis. vbi offert ſacroſanctū corp⁹ domini ꝓ ſalute viuorum ⁊ mortuoꝝ. Et cum q̄s dat ſacerdotib⁹ elemoſinam cuiuſcūqꝫ ꝓfeſſiōis. vel ad calicē. vel ad ornamētum ⁊ decorem dom⁹ domini. Un̄ Apl's. Operemur bonum ad oēs dum temp⁹ habem⁹. maxime autem ad domeſticos fidei ⁊ doctores ſcꝫ ſacerdotes q̄ ſunt illuminatores fidei
¶ Septima eſt cum qua chriſt⁹ totus veſtitur. que dat pro mortuis qui ſunt in purgatorio. Un̄ in libro Machabeoꝝ. Sācta ergo ⁊ ſalubris eſt ⁊c̄. ſancta ꝓ cōpaſſione. ſalubris ꝓ elemoſinaꝝ largitione. Un̄ Matheus. Date elemoſinā ⁊ munda erūt vobis oīa. Daniel. Redime elemoſinis pctā tua. Bernar. Elemoſina data in vita eſt lucerna q̄ illuminat aīam ne cadat ī tenebras eternas. Idem. O hō ſi ieiunas in h̄ nō differs a diabolo qꝛ ipſe nunq̄ꝫ comedit. ſi vigilas ipſe nunq̄ꝫ dormit. ſi cōtinēs es ipſe nunq̄ꝫ coit. ſi ſilētium tenes ipſe nunq̄ꝫ verbis defluit. ī hoc maxime ſolum diabolum ſuparas ſi elemoſinam operam preſtas. Beda. Fruſtra adoratur⁹ manus ſuas ad deum expādit qui man⁹ ſuas ad ſubueniēdum pro poſſe ſuo pauperi nō oſtendit. Apoſtol⁹. Pietas ad oīa valet. Nam ſi quis lubricum carnis patit vapulabit ſed nō peribit. Hieronym⁹. Non memini me legiſſe aliquem damnatum eſſe in hoc ſeculo qui vitam duxit liberalem. Gregori⁹. Nunq̄ꝫ eſt vacua manus a munere aut ꝑpter munus. vbi eſt archa cordis repleta bona volūtate. Auguſtinus. Qui dat ꝑpter preſentem pudorem. vt interpellantis tedio careat. rem ⁊ meritum perdit. Un̄⁹.
Da facie leta ſine leticia faciei. ſcilicet tue
Si dederis perdis rem meritumqꝫ rei.
Un̄ apl's. Hilarem datorem diligit de⁹. Aug⁹. Elemoſina eſt res ſcā. augens pn̄tia ⁊ minuēs pctā. ſepans a demonib⁹. iungēs angelis. ⁊ eſt quaſi murus inexpugnabilis circa aīam. Thobias. Magna fiducia ē elemoſina coram deo omnib⁹ faciētib⁹ eam. Idem. Elemoſina ab omni pctō liberat. ⁊ nō ſinit aīam introire ī tenebras eternas. Salomō. Sicut aqua extinguit ignem. ſic elemoſina peccatum. Elemoſina em̄ extinguit ignem peccati. ignem ire dei. ⁊ ignem toti⁹ gehēne.

Iam dictum ē de elemoſina duplici ſcꝫ ſpirituali ⁊ corporali. ⁊ de ſpeciebus eius cum auctoritatib⁹ probatis. Nunc dicēdum eſt de ſuffragijs quibus ſacerdos animabus exiſtentibus in purgatorio tenetur ſuffragari. quorum elemoſinis vſus eſt ⁊ vtitur quibus animabus purgandis in penis purgatorij annus pro die ſtatuitur in penitentia in hac vita neglecta vel non peracta. que anime ſunt tercia pars eccleſie



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expectãtes in purgatorio liberationem. Exemplum de filijs iſrahel per
deſertum tranſeuntibꝰ quadraginta annis. qđ .xl. diebꝰ tranſiſſent ſi cõ
tra deum non peccaſſent. Tripliciter em̄ dꝛ eccleſia ſcȝ in hoc mũdo mi-
litans. in celo triumphãs. in purgatorio expectãs vt predictum eſt libe
rationem. quibus quattuoꝛ modis precipue poteſt ſubueniri. Verſus.
Miſſa. p̄ces. dona. ieiunia quattuoꝛ iſta. Abſoluũt animas quas pur-
gãs detinet ignis. Qui ignis ⁊ cetere pene purgatorij grauiores ⁊ acer
biores ſunt q̄ȝ omnes pene martyꝛũ ⁊ omnia genera tormentorum que
in hoc mundo a tyrannis potuerunt excogitari ⁊ adinueniri. quarum
animarum numerus omnium hominum viuẽtium multitudinem ex-
cedit. Unde Auguſtinꝰ. Neſcit quid petit qui purgatorium petit. O
deus q̄ȝ dulce erit in hoc ſeculo ſatiſfacere. Dico ꝙ eſt grauius in purga
torio eſſe q̄ȝ diu oculus poteſt claudi vel aperiri. q̄ȝ illa pena quam habu
it beatus Laurentius in craticula. Unde vna lachꝛyma de puro corde
prolata plus purgat q̄ȝ decem anni in purgatorio. tamen inter duo ma
la minus malum eſt eligẽdum. Unde anime clamant vt Job. Miſere
mini mei miſeremini mei ſaltem vos amici mei quia manus domini te
tigit me. Duplex em̄ manus in hoc loco intelligitur. ſcȝ manus tangen
tis id eſt in purgatorio animas purgãs expectãtes liberationem. ⁊ ma
nus damnantis ſcȝ in inferno. Unde Machabeoꝝ. Sancta ergo ⁊ ſa
lubris eſt cogitatio pro defunctis exorare. ſancta per cõpaſſionem cha-
rorum. ſalubris per elemoſinarum largitionem ⁊ orationem fidelium.
et precipue ſacerdotum quibus anime cõmittũtur. quia elemoſine ſunt
cibus animarum. oratio vero potus. Ieiunia fidelium magna refectio
et cõuiuium peregrinatio charorum. penarum alienatio ⁊ ereptio. In-
dulgentia vero eis data prodeſt prout hic meruerũt dum viuerent. Uñ
legitur in cõmendationibꝰ animarum. Deus cui ſoli competit medi-
cinam preſtare poſt mortem id eſt indulgẽtiam. quia ibi anime ſunt de
foro eccleſie expectantes liberationem ſcȝ in purgatorio. quas manus
domini tetigit vt dictum eſt. Pre omnibꝰ autem remedijs quibus ani
mabus exiſtentibꝰ in purgatorio poteſt ſubueniri miſſa precellit. Gre-
gorius. O quãtum ⁊ viuificum donum dei. quia nunq̄ȝ diuina celebrã-
tur myſteria. quin ibi cõcurrant duo virtuoſa opera ſcȝ vnius peccato-
ris cõuerſio. vel ad minus vniꝰ anime de purgatorio liberatio. Uñ ca-
ueant heredes parentum ⁊ charorum mortuorum cõmiſſarij teſtamen
torum ⁊ maxime ſacerdotes ⁊ ceteri quibus anime cõmittũtur. vel quo
rum elemoſinis vſi ſunt vel vtunť. ne aliquo modo eis hec remedia ſub
trahant vel differant. quia eorum viaticum eſt quia pro furto ⁊ ſum-
mo ſacrilegio eis reputať. Quia p̄mo mortaliť peccãt in deum qui eas

ſanguine ſuo redemit. Secūdo in ſanctos ⁊ in oēs angelos. de quoꝝ colle-
gio ſunt dum liberant̄. Tercio peccāt in oēs aīas exiſtētes in purgato-
rio. qꝛ impediūt eaꝝ abſolutionē. Quarto peccāt in oēs chriſtianos vi-
uos. ꝑ quibꝰ anime liberate a penis orarēt ⁊ intercederēt ad deum. Pro
quibꝰ negligentijs tales ſi nō ſatiſfecerint in pn̄ti grauiter punient̄. ⁊ ī
futuro ſeculo damnabūtur.

SEquit̄ vt ſupra dictū eſt. vt quiuis paſtor ſit ſedulꝰ. ⁊ fidelit̄ ſolli
citꝰ pro grege ſibi cōmiſſo ſcʒ ꝓ viuis ⁊ pro defunctis ⁊ nō ꝑſona-
rū acceptor qꝛ chriſtꝰ generaliter vno eodemqꝫ ꝑcio .i. ſanguine oēs rede
mit. vt mereant̄ a dn̄o directe cōmēdari dicēte. Euge ſerue bone ⁊ fidel̄
qꝛ ſup̄ pauca fuiſti fidelis ſupra multa te cōſtituam.

QUo ergo ordine cenſet̄ ille qui ſꝑ abſens ē a cura ſua nec preeſt vt
paſtor. nec regit vt mercenariꝰ. In illo eſtimo ordīe in q̄ nullꝰ or
do ſʒ ſempiternus horror inhabitat. Ber. Miror clericos aliud eſſe q̄ꝫ
qd̄ apparent in veſtitu ⁊ habitu. aut quantulū ſunt clerici. geſtu ⁊ actu
neutꝝ exercēt. nec regūt ſe vt clerici deberēt nec pugnāt vt laici. ſed inor
dināter plures ex eis viuūt cōtra canones ⁊ ſtatuta eccle̅ ꝯfundētes ſe-
ipſos ⁊ totiꝰ cleri honeſtatē. Et qꝛ hic cum oībꝰ ꝑuerſe viuētes moribꝰ
et vita ꝑticipāt omni pena in futuro punient̄. Vn̄ Origenes. Unum
quodqꝫ qd̄ eſt pctm̄ hʒ ſuū demoniū. ⁊ vnūquodqꝫ demoniū hʒ ſuū ſup-
pliciū. Attēdite ergo o vos ſacerdotes ad q̇d vocati eſtis electi ⁊ conſti
tuti vt dcm̄ eſt. ⁊ ſeruite deo in ſcitate ⁊ iuſticia. Vn̄ apl̄s. Nō eni̅ voca
uit vos dn̄s in īmūdiciā ſed in ſcificationē. Idē. Hec ē eni̅ volūtas dei
ſcificatio vr̄a. vt ſciat vnuſquiſqꝫ vas ſuū .i. corpꝰ in ſcificatiōe poſſidere
qꝛ ambulās in via īmaculata .i. in caſtitate mētis ⁊ corpis. hic mihi mi
niſtrabit in tāti corpis miſterio. ⁊ ego dn̄s exaudiam eum. Vn̄ Augꝰ.
Quid ꝓdeſt ſi caſtitas ſeruat̄ in corpe ⁊ mentis integritas intꝰ polluit̄
in mēte. Ceſariꝰ. Uirgitas in corpe nihil ꝓdeſt ſi charitas a corde diſce-
dat ⁊ humilitas. nec iam carnis integritas ſeruat̄ ſi animꝰ tumore ſup̄
bie corripit̄. Bernar. Supba caſtitas nō eſt ſꝫa caſtitas ſʒ ornatū dia-
boli proſtibulū. Augꝰ. Aiaduertite o vos ſacerdotes in quāta puritate
et tremore debetis accedere ad iſtud ſacrificium. ad qd̄ xp̄s acceſſurꝰ ſan
guinē ſudauit pre anguſtia. vbi ipſe ſacerdos mirabil̄r ⁊ ineffabil̄r obtu
lit. Vn̄ dicatis cū ꝓpheta. In toto corde meo exq̇ſiui te. Cor mundum
crea in me deꝰ .i. reſtaura. ⁊ ſpūm rectū innoua in viſceribꝰ meis. vt te ꝑ
fecte diligere ⁊ digne laudare merear.

QUid ergo dicendū eſt de ſacerdotibꝰ manifeſte cohabitātibꝰ cum
mulieribꝰ. vel adulteris vel fornicātibꝰ vel ꝓp̄as oues violātibꝰ.
vel ebrioſis vel laſciuis. ⁊ ſecularibꝰ pluribꝰ negocijs ⁊ vanitatibꝰ īpli-

catis: Cōmittimus eīm ꝯſcietijs epoꝝ et coꝝ ꝑlatis. Hieroꝰ. Alieni erroris nō eſt nr̄m reddere rōnem. ſed ꝑlatoꝝ. Bernar. Integritatis tue ſis diligēs explorator. non aliene. Quid ergo de illis iudicādum eſt qui ſpōſam xp̄i violāt: Hieronymꝰ. Sicut ſceleſtibꝰ eſt ſacroſcām ecciam temerarie deſtruere q̄ꝫ domum plebeiam. ita ſceleſtibꝰ eſt ſpōſam xp̄i violare q̄ꝫ ſpōſam proximi. Gloſa ſup leuiticum. Cum diabolꝰ ſuper omni pctō gaudeat maxime cōgaudet fornicationi. ⁊ maxime in ſacerdotibꝰ ⁊ religioſis q̄ ſunt miniſtri altaris. Hieronymus. Acerbiora gehēne tormenta ſunt quibꝰ fornicatores ⁊ adulteri debent. Idem Quid tibi cum mulieribus tu ſacerdos qui ad altare dei famularis. ⁊ in cuiꝰ loco ſtas: Hic ſacerdos qui eiſdem labijs oſcularis filium ꝟginis. quibꝰ oſcularꝰ es filiam veneris. O iuda oſculo tradis filium homīs. Bernardꝰ. O ſacerdos corpus tuū efficitur quotidie ſepulchrum chriſti. quomodo ex ore tuo egredit̄ falſitas per qd̄ ingredit̄ tanta veritas ſcꝫ ipſe chriſtus: quomodo oculi tui aſpiciūt vanitatem qui inſpiciūt tātam veritatem: quare manꝰ tue extendūtur ad illicita q̄ tractant tenentem omnia: quare te ingurgitas ebrietate qui plenꝰ eſſe deberes dei bonitate. Augꝰ. Si ſacerdos ſit vas incōtinētie ⁊ libidinis iuxta filium ꝟginis in altari ſtatuet idolum veneris. ⁊ cum ore polluto ꝓfert ꝟba canonis. os eīm eius amaritudīe ⁊ dolo plenum eſt. q̄ꝫuis eīm oret cum labijs. tamen in faciē expuit ſaluatoris ⁊ cum ꝑſumit ſumere corpꝰ dominicum in os eiꝰ pollutum. leuius eſſet ei ꝙ proijcēt ip̄m in lutum. Bernar. Vere ſacerdotes q̄ in carne ambulāt deo placē non pn̄t qui placē meretrici cupiunt ⁊ preſumūt. Idem. Turpiſſimum eſt manꝰ deo dedicatas ⁊ ſacro criſmate cōſecratas pudendis mulierum ingerē. ⁊ poſt h̄ ſacroſanctum corpꝰ dominicū tangere. Canon. Nullꝰ preſumat audire miſſam a p̄ſbytero quem ꝑ certo nouerit habere cōcubinam. Auguſtiꝰ in decre. xl. c. de vita preſbyteroꝝ dīt ꝙ plus placet deo rugitus leonum ſiue mugitꝰ boum. ⁊ grinnitꝰ porcoꝝ ſiue ſuū. q̄ꝫ cantus preſbyteroꝝ cantātium luxuriantium. Gregoriꝰ in decre. xl. ca. Si q̄s preſbyter dyaconꝰ vel ſubdyaconꝰ iacuerit in infamia fornicatiōis. inhibeo ei introitum eccleſie. donec ſatiſfaciat de mala fama ſua deo ⁊ pplo. ⁊ ſi non ſatiſfaciat. inhibeo vobis ne aliq̄s vr̄m audeat audire officium eiꝰ. q̄ꝛ omnes benedictiōes eiꝰ cōuertūtur in maledictiōes. Teſtāte Malachia ꝓpheta Maledicā inq̄t benedictionibꝰ veſtris. q̄ꝛ manꝰ vr̄e plene ſunt ſanguine Bernardꝰ. O q̄ꝫ temerarium et q̄ꝫ nepharium eſt pollutis manibꝰ tractare filium ꝟginis ⁊ ore ſordido ſumē. Que mens nō rapit̄ ad exceſſum: quis auditus nō terretur. vbi mundi precium proijcit̄ in ſterquiliniū. id eſt in os immūdi ſacerdotis: Mirum eſt ꝙ talis tūc non veret̄ angelum dei ſta-

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re iuxta ſe qui ſecet eum ꝑ medium. Et tales bene pn̄t vocari pſbyteri Suſanne. Augꝰ. O tu indigne ſacerdos noli plus me afflige͂ peccādo Plus em̄ me vulnꝰ peccati tui ledit. q̄z vulnꝰ lateris mei. Idem. Magis delinquūt qui iam regnātem in celis cōtemnūt peccādo ſcȝ indigne corpꝰ chriſti tractādo ꝛ ſumētes. q̄z qui crucifixerūt eum ambulātem in terris. nō quaſi crucifigētes ſed q̄ſi tanti ſacramēti indigni cōfectores et preſumptuoſi p̄ceptores. qꝛ illi ſemel deum crucifixerūt in terris. iſti quātum ī eis eſt indigne tractātes ꝛ ſumētes quotidie crucifigūt. Ambroſiꝰ. Qui indigne xp̄m ſumit. idē eſt ac ſi ip̄m interficiat. Augꝰ. Melius eſt ſpūalia penitus omittere q̄z indigne tractare vel tāgere. Idem. Inter oīa miſc͂die dei opa q̄ ab initio impēſa ſunt ſaluti hoīm. nihil mirabiliꝰ nihil excellētius q̄z ꝙ pro mūdo crucifixus eſt dominꝰ. Leo papa. Magis admirāda eſt dei humilitas q̄z ſua maieſtas. Augꝰ. Minima gutta ſanguis chriſti ſufficiſſet ad redemptiōem gn̄is humani Sȝ ideo maior copia ſanguis eiꝰ data eſt vt copioſior clareſcēt xp̄i affectus non diligentis. Unde Bernardꝰ. Patet em̄ amor chriſti nos diligentis in vulnere lateris

Attende ergo o homo quantum pro te datum ſit. ꝛ maxime tu ſacerdos qui corpus ꝛ ſanguinem tractas domini. Timendum vero eſt ꝙ dominꝰ tales ſacerdotes indignos vt dictū eſt non exaudiat ſed magis eum ad iracūdiam ꝓuocāt. Unde illud. Prouocauerūt eum filij eiꝰ ꝛ nō filie. ſed belial in ſordibꝰ. i. in pctis. ideo dominum nō placāt ſed magis offendūt eum. Nam etiam loca ſacra que tangūt ꝛ calcāt. q̄z diu ſunt in peccatis obſtinati cōtaminant. Bernardꝰ. Sacerdos ſine offenſa viuat qui ꝑ offenſis iudicem deum interpellat. ne offenſum potius ad iracūdiam ꝓuocet q̄z compeſcat. Augꝰ. Maius preiudiciū deus in mūdo non patitur ab homībꝰ viuētibus q̄z a ſacerdotibꝰ carentibus ſciētia ꝛ bona vita. Idem. Placet plus deo vlulatꝰ canum vel luporum q̄z cantus inimicoꝝ i. clericorum malorum. Gregoriꝰ. Nihil eſt ꝙ tantum offendit eccleſiam dei q̄z ꝙ indigni aſſumātur ad regimē aīarum. Unde prelati quidam nūc temporis parum curant q̄s iam ad ordines recipiāt vel admittāt. vel quibꝰ in ſacerdotes promouēdos manus imponāt. vnde laici iam clerum vilipendūt. ꝛ claues eccleſie minime curant totamq̄z dignitatem ſacerdotum. quia negligētes ꝛ ceci ſunt duces eorum. ꝛ ductores cecorum. Un̄ Apl's. Cauēdum eſt ne cū alijs predicauerim. ꝛ ipſe reprobꝰ efficiar. Predicāt quidam nō mechādum et ipſi mechātur. non furādum ꝛ ipſi furātur. ꝛ cetera vicia tam v̄bis q̄z factis inordinate viuentes perficiūt. Hec oīa predicta prelatis cōmittimus. ꝛ eccleſiaſtice correctioni corrigenda.

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O Uos ergo prelati ⁊ preſbyteri in vobis pendent aīe veſtroꝝ ſub-
ditoꝝ vobis cōmiſſoꝝ. Preſbyter dr̄ quaſi prebens iter gregi ſibi
cōmiſſo ꝟbo ⁊ vite bono exēplo etiā pro poſſe tꝑale ſubſidiū. ⁊ nō tantū
querat lucrum reꝝ tꝑalium. ſed aīaꝝ pro q̇bꝰ filius dei mortem ſuſtinu
it. Unde dr̄ dn̄s. Quam ꝑditā de manu paſtoris requiram.
LEgitur in tercio libro regum. cum regina ſaba in aula ſalomonis
eſſet intuita ordines miniſtrātium ad mēſam regalem ⁊ omnem
ornatum curie ⁊ familie pre omnibꝰ laudauit ordinem pincernaꝝ. erāt
eñ vnius habitꝰ Aula ſalomonis ꝟcat ecc̄iam. regina menſam ſcȝ ſum
mi regis id eſt altare in quo cōficiᷓ tractatur ⁊ ſumiᷓ. ⁊ fideliter miſtraᷓ
ſacroſanctum corpꝰ chriſti. cui menſe diuerſi ſacerdotes deſeruiūt ⁊ an-
geli infiniti qui dicūtur ꝟtutes celoꝝ. Huius menſe ſcȝ altaris ſacerdo
tes ſunt pincerne. ideo debēt eſſe vnius habitꝰ. id eſt vniꝰ ſancte cōuerſa
tionis in aula ſummi regis. vt poſſint dicē cum pſalmiſta In domo do
mini ambulabimꝰ cum preſenſu. i. in dei volūtate. Qui pincerne ſcȝ ſa-
cerdotes pre omnibꝰ ſunt electi ⁊ cōſtituti ad diuina libamīa infunden
da ⁊ ad honorem ſummi regis ⁊ familie. i. fidelibꝰ propināda. Uñ eis
diciᷓ per ꝓphetā. Mūdamini qui fertis vaſa domini. i. prepate illi cor
da veſtra in omni ꝟtute ⁊ mūdicia interiꝰ ⁊ exterius. interiꝰ per charita
tem. exteriꝰ per bonam famam ⁊ honeſtam cōuerſationē. vt digni ſitis
bibere de manu dn̄i vinum vini meri pleniꝰ mixto. Pſal. Calix meꝰ ine
briās q̄ȝ preclarꝰ eſt. Canticoꝝ. Bibite vinū qḋ miſcui vobis ſcȝ in mea
paſſiōe ſanguīe ⁊ aqua de meo latere ꝓfluente. ⁊ inebriami vino mee di
lectiōis. nō tantū dico mero ſed meraciſſimo ſcȝ illiꝰ vue de q̄ legiᷓ vt bi
berēt ſanguinē vue meraciſſimū. i. ſanguinē filiȷ̄ ꝟgis intemerate Uue
dico illiꝰ vitis q̇ dixit. Ego ſum vitis ꝟa ⁊ pater meꝰ agricola eſt Nobi
lis ē vinea in q̄ pater celeſtis agricola eſt. nobilis vitis filiꝰ dei eſt. nobi
les palmites ſcȝ apl̄i. nobile vinū eiꝰ cuius ſacerdotes ſunt pincerne ſcȝ
illiꝰ ſanctiſſimi vini. i. ſanguis chriſti qui profluxit de torculari qḋ dn̄s
ſolꝰ in ara crucis dum pateretᷓ mortē calcauit qui oībꝰ ſcȝ ſanguinē vue
predicte in eū credentibꝰ ꝓpinaret meraciſſimū quē aſſumpſit hō factꝰ
de mūdiſſima carne glorioſe ꝟgis marie
EYa vos ſacerdotes pincerne veri ſalomonis. i. ieſu chriſti ⁊ came-
rariȷ̄ ⁊ diſpēſatores myſterioꝝ dei diligēter attēdite in quo gradu
et dignitate ſitis cōſtituti ſcȝ ſuper omnia bona dn̄i. Uñ Auguſtinus.
Quid deus plus facere potuit ſacerdotibus q̄ȝ ſeipſum creare tractare.
ſumere ⁊ miſtrare? Ergo redite ad cor et inſpicite illud inſigne ꝓuilegi
um vr̄e dignitatis. Quinqȝ eñ ſunt dignitates ſacerdotum pre ceteris
Primo dr̄ ſacerdos q̄ſi ſacris dotatꝰ ſcȝ ſacris ordibꝰ. q2 ipſe ē in ſūmo

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gradu qui eſt ſacerdotium. Secūdo quaſi ſacris deditus. id eſt ſacramē‑
tis ad ſacrificāda ſacramēta Nam ipſe ſacrificat ſacroſanctum corpus
dominicum verbis ſignis prodigijs ⁊ cetera ſacramēta. Tercio dꝛ qua‑
ſi dans ſacra. Dat em̄ baptiſmum. cōfeſſionem. penitētiam. indulgen‑
tiam. euchariſtiam. benedictionem. ⁊ extremam vnctionem. Quarto
dicitur ſacerdos quaſi ſacra docēs. docet em̄ verba ſancti euāgelij ⁊ arti‑
culos recte fidei. Quinto dicitur ſacer dux quaſi ducatum prebēs ⁊ iter
populo dei ad regna coelorum verbo ſane doctrine ⁊ vite bono exemplo,
Vnꝰ. Sacris dotatus. ⁊ ſacris deditus atq̃
Sacra docens. ſacra dans. ⁊ dux eſto ſacer eſto ſacerdos
Bernardꝰ. Elegi mihi in ſacerdotem dignum māſionis habitaculum
in vaſe vitreo. quia licet vitrum de vili materia ſit. tamē probatur clari‑
us ſuper aurum ⁊ argētum. ſic quilibet ſacerdos q̄uis ſit peccator tamē
pfertur omnibꝰ alijs rebus. regibꝰ ⁊ principibus. ⁊ eſt dignior omni
creatura. Vos eſtis genꝰ electum. gens ſancta. regale ſacerdotium po‑
pulus acquiſitiōis non ſolum temporalis electionis. ſed eterne predeſti‑
nationis. Elegit vos autem dominꝰ ante mūdi cōſtitutionem qui nō‑
dum etatis eſtis predeſtinati. Et eſt notādum q̄ predeſtinatio nihil ali‑
ud eſt q̄ gratie vel glorie p̄paratio. id eſt gratie in preſenti ⁊ glorie in fu‑
turo. Vnde Auguſtinꝰ ſuper illo verbo. Elegi ⁊ preelegi. O preſbyter
ſiue ſacerdos. ſi deus ſic te elegit. redde rationem villicationis tue. quid
vel qd̓ in hoc ſeculo elegeris dum deꝰ vltionem a te requiret. qꝛ ſcriptū
eſt. Cui plus donauit plus requiret ab eo.

O Venerāda ſacerdotum dignitas ſi digne ſacerdotaliter vixeritis
intra quorum manus velut in vtero virginis filiꝰ dei incarnatur
O celeſte myſterium quod per vos pater ⁊ filius ⁊ ſpiritꝰ ſanctus tam
mirabiliter operatur. q̄ vno eodemq̃ momēto idem deus qui preſidet in
celo. in manibus veſtris eſt ſacrificium. Gregoriꝰ Hoc tam inſigni pri‑
uilegio ſtupet celum. miratur terra. veretur homo. horreſcit infernus.
contremiſcit diabolꝰ. veneratur angelica celſitudo. Quid ergo retribu‑
am domino pro omnibꝰ his que retribuit mihi. Verbi gratia. Iſte qui
creauit me. dedit mihi creature ſe qui creauit me ſine me creatur mediā‑
te me Quid ergo retribuam domino pro tam ſingulari dono ſacerdotij
mihi impenſo. quod eſt datum optimum ⁊ donum perfectum. quaſi di‑
cat, neſcio niſi duo minuta ſcꝫ corpus ⁊ animam. corpꝰ in ſeruitutem et
aīam in laudem. Vn̄ Pſal. Lauda aīa mea dn̄m.

C Onſiderate ergo mirabilem veſtre excellentie dignitatem. q̄ vos
deus nō ſolum pre cetero genere ordinauit. ſed etiam pre cunctis
creaturis quas ad laudem ⁊ gloriam nominis ſui creauit. Vn̄ dominꝰ

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Ego cōſtitui te ſuper gentes ⁊ regna. vt euellas peccati maculam ⁊ edi
fices corda hoīm pnitētiam agere volētium. ⁊ diſpdas errores ⁊ plan
tes ꝟtutes in animabus viuificādis. Unde domin⁹. Ego vos elegi de
mūdo ⁊ poſui vos ad grām vt eatis volendo. ⁊ fructum afferatis fidelit̄
operādo. ⁊ fruct⁹ veſter maneat in eternum cōgregando. Bernardus.
Null⁹ fructus charior deo eſt q̄ȝ fruct⁹ animaꝝ pro quib⁹ mortem ſu-
ſtinuit fili⁹ dei. Qui eñ deo in omnib⁹ hominib⁹ lucrātur aīas ꝑ bap-
tiſmum regenerāt per cōfeſſionem. ⁊ per pñiam reuocāt. ⁊ eos ſacramē
to eucharistie cibant. quaſi dicat. nullus niſi ſacerdotes. Malachias.
Labia ſacerdotum cuſtodiūt ſciam ſcȝ dei quia angel⁹ domini exercitu
um eſt. Angel⁹ in cōuerſatione. angel⁹ in diuinaꝝ gratiarūactiōe. an-
gel⁹ in arbore charitatis. angel⁹ in ſubiectionis humilitate. Salua re
uerētia angeloꝝ quorum infinit⁹ eſt numerus. dico q̄ maiores eſtis q̄ȝ
angeli. ⁊ pcellitis dignitatem eoꝝ largo modo loquēdo. Cui namqȝ an-
geloꝝ tradidit deus qd̄ datum eſt ſacerdoti ſcȝ. Quodcūqȝ ligaueris ſu
per terram erit ligatum ⁊ in celis De clauibus ecclie

NOta due claues ſunt ſcȝ ſciētie ⁊ ptātis. date a domino beato Pe
tro ⁊ ceteris homib⁹. non omnib⁹ ſed ſolis ſacerdotib⁹ ⁊ ſucceſſori
b⁹ ſuis. licet eñ ſolus de⁹ peccata remittat. tamē nunq̄ȝ vel raro ſine ſu-
is miniſtris. id eſt ſacerdotib⁹. Qd̄ poteſt ꝓbari ꝑ leproſos quos cum
domin⁹ mundaſſet dixit. Ite oſtēdite vos ſacerdotib⁹. humiliter obedi
te ⁊ dum irent mūdati ſunt. Probari etiam p̄t per lazarum. quem cum
domin⁹ ſuſcitaſſet dixit diſcipulis ſuis. ſoluite eum ⁊ ſinite abire. Et q̄
re ipſe domin⁹ nō ſoluit eum a vinculis cordaꝝ qui ſoluerat eum a vin
culis mortis. ⁊ quare nō iuſſit mariam ⁊ martham ſorores eius ſoluere
vel iudeos cognatos ei⁹ qui erāt ei ꝓpinquiores debito naturali. q̄ȝ diſci
puli domini. Per hoc euidenter ptȝ et ꝓbat̄ q̄ ſolis ſacerdotib⁹ data eſt
poteſtas a domino ligādi atqȝ ſoluendi. Ecce quāta dei benignitas ⁊ ſa-
cerdotum dignitas. qꝛ ipſe domin⁹ quādoqȝ per malos bonum operatur
et hoc ideo ne claues eccleſie a fidelib⁹ paruipendāt quia ſi aliqn̄ ſacerdo
tes nō habent ex merito. tamē habent ex officio dignitatis. ⁊ ſi q̄s ſacer
dotum indign⁹ ſit. qd̄ abſit. hoc ſibi nō tibi.

ECce quāta poteſtas vobis ſacerdotib⁹ data eſt. quia lingue veſtre
claues celi facte ſunt. Bernard⁹. O quātam dignitatem cōtulit
vobis de⁹. Quanta eſt prerogatiua ordinis ſacerdotalis. Pretulit vos
regib⁹ terre. pretulit hūc ordinem omnib⁹ hominib⁹. immo vt alti⁹ lo
quar. pretulit vos angelis. thronis dominationib⁹. Sicut eñ non an
gelos ſed ſemē apphendit abrahe ad faciēdam redēptionem. ſic nō an-
gelis ſed homib⁹ ſcȝ ſolis ſacerdotib⁹ corpis ⁊ ſanguinis ſui cōmiſit cō-

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ſecrationem. ¶ Nota ꝙ ſunt quinqꝫ verba ſacerdotis ſtantis ad alta-
re dicētis verba canonis. Hoc eſt eīm corpꝰ meum. quibꝰ verbis domi-
nus dedit vim cōficiēdi in cena prelatis. vel in lanceatione ſanguine ⁊
aqua de ſuo latere profluente dicebat. Hoc facite quotiēſcumqꝫ ſumitis
in meam cōmemorationem. id eſt ob mei amoris memoriam quem ex-
hibui in cruce paſſus ꝑ vobis. Tunc eīm vt dicit Bernardꝰ. Celi celorū
aperiūtur. ⁊ ipſe chriſtꝰ qui eſt in ſinu patris mox venire dignatꝰ in ma-
nus ſacerdotis. cui virtutes celorum deſeruiūt. ⁊ panis in altari in verū
corpus chriſti ⁊ vinum in eius ſanguinem cōuertitur ⁊ trāſmutatur et
ſub modica forma panis totus ⁊ verus deꝰ et homo eſt. Unde Iſaias. Nō
Uere tu es deus abſconditus ſcꝫ in hoc pane vt medicina ſub nebula.
Pſal. Mirabilia opera tua domine ſcꝫ in hoc ſacramēto corpis ⁊ ſan-
guinis tui. ⁊ aīa mea cognoſcet nimis. ſcꝫ credendo firmiter.

CUm ergo tante dignitatis ſit ſacerdos ꝙ creator ſit ſui creato-
ris ⁊ totius creature. ipſum perdere vel damnare incōueniens eſt
Unde Iſidorus. Sicut patrem interficere filium impoſſibile eſt. ſic
creatorem perdere creaturam incōueniēs eſt. Sicut in eccleſia reliquie
ſanctorum quorum anime in celis condūtur. ſic ipſe deus requieſcit in
corde digni ſacerdotis. Auguſtinus. Elegi ⁊ preelegi mihi cor digni ſa-
cerdotis in habitaculum dignum mee manſionis tanqꝫ in vaſe vitreo. Nō
Licet vitrum ſit de vili materia tamen ſplendidius eſt auro ⁊ argento
Sic ſacerdos prelucet dignior et maior coram deo ⁊ omnibꝰ hominibꝰ
regibus ⁊ principibus huius mundi in ſua dignitate. vnde honorandi
ſunt ſacerdotes. quibus deus tantam in mundo pre omnibꝰ homibꝰ cō-
tulit grām ⁊ honorem. Uñ dñs. Qui vos audit me audit. ⁊ q̇ vos ſper-
nit me ſpernit. Apl's. Qui vos cōturbat ſcꝫ indebite iudiciū portabit q̇
cumqꝫ eſt ille. Zacha. Qui vos tāgit ſacerdotes offendit pupillā oculi Nō
mei. Et dñs in pſalmo. Nolite tāgere chriſtos meos ꝗs ⁊ ꝑphetas vo-
cat dñs. et in ꝑphetis meis nolite malignari

LEgitur in Alexandro rege magno ꝙ cum venit hieruſalem ad ex-
pugnandam eam. occurrit ei ſacerdos iudeorum in ornatu ponti-
ficali queſiuit rex quis eſſet. et dictum eſt ei ꝙ eſſet ſacerdos altiſſimi ip-
ſe vei o deſcendens ab equo humiliter inclinando honorauit eum ⁊ ſic iu-
dei per eum obtinuerunt gratiam regis. Quātomagis ſacerdotes chri-
ſtianorum huius temporis honorandi ſunt. quia ipſe deus honoratur
in ipſis cuius camerarij ſunt ⁊ miniſtri. Unde Salomon. Dabitur il-
lis ſcꝫ ſacerdotibꝰ electum dei donum ⁊ ſors in templo dei altiſſimi ſcꝫ
ſors duplex gratie ⁊ glorie. De ſorte gratie. pſal. In manibꝰ tuis ſortes
mee. i. ordo ⁊ vita electiōis. De ſorte glorie Daniel. Stabis ī ſorte tua

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in finem dierum. Vñ Sapieñ. Ecce cōputati ſunt ſcꝫ ſacerdotes int
filios dei ⁊ inter ſanctos ſors illorum eſt ſcꝫ ſacerdotum. Merito ergo
gaudete ⁊ benedicite vos ſacerdotes dñi dño. laudate ⁊ ſupexaltate in ſe
cula. qui vos ad tantam gloriam elegit

Venit filiꝰ hominis querere ⁊ nō ſeducere. ſaluare ⁊ nō diſſipare ſi
cut mali prelati. De quibꝰ Sapieñ. Durum ē iudicium his qui
male intrāt. durius his qui poſtq̄ꝫ intrauerūt male viuūt duriſſimum
his qui male preſunt Tres em̄ ſunt queſtiones. quomodo intraſti. quo
modo vixiſti. ⁊ quomodo rexiſti. De primo Amice quomodo huc intra
ſti. non habēs veſtem nuptialem? Si forte canonice itraſti. nō per pre-
cum violētias. nō per precium. non per cōſanguinitatem. adhuc reſtat
qua intentiōe. aut per charitatem. aut per cupiditatem. Si ꝓpter de-
um. faciat que dei ſunt ſicut qui venit ad forū. faciat ea ꝓpter q̄ venit.
Ac ille obmutuit. quia nō precauit ſibi de hac queſtione quia oculꝰ eius
erat ſimplex. id eſt intētio. igitur totum corpꝰ erit tenebroſum. Unde
dominꝰ Mitte eum in tenebras exteriores. Secūda queſtio fit ꝓpter
Iſaiam. tu quis es? quaſi querēt. quis hic? qualiter vixiſti ī eccleſia tua
Si neſcis reſpōdere. ſequitur Apportari te faciam quaſi apportatur gal
lus gallinacius. qui maior eſt alijs Et maiores in eccleſia dei iam nihil
faciūt ſed minores. Tercia queſtio fit per Hieremiam. Ubi eſt grex
tuus qui datus ē tibi pecus inclitum. id eſt valde glorioſum? Et ne cre
das deum poſſe dubitare de aliqua oue. dicit em̄. Adhuc tranſibūt oues
per manus numerātis Si igitur nō ſolum pro vobis ſed pro ſingulis
ſubditis oportet rationem reddere. q̄ꝫ duriſſimum putas iudicium erit
omnibꝰ qui preſunt? Tria ſunt quibꝰ optime diabolum vincimꝰ ſcꝫ. ar
dens cogitatio. carnis mortificatio. ⁊ acuta oratio. De primo Pſal. In
meditatione mea exardeſcit ignis quo fugas diabolum fulgura chorus-
cantem. maxime ſi meditatiōes ſint de paſſione chriſti. De ſecūdo Apo
ſtolus. Caſtigo corpꝰ meum ⁊ in ſeruitutem redigo. De tercio Augu-
ſtinus. Oratio humilis diuinum promeretur auxilium. Chriſtꝰ dicit
per Ezechielem ad prelatum. Speculatorem dedi te domui iſrahel id
eſt laicis. Vñ valde neceſſe eſt vt ſint lucidi paſtores. quia nemo poteſt
in ſpeculo ſpeculari lutoſo. Chriſtꝰ eſt ſol. paſtor debet eſſe luna. luna au
tem nō habet lumen niſi a ſole. ita ſacerdos nō debet recipere decorem a
mundo. ſed tantum a chriſto. Item ſacerdos qui pro nūmis celebrat vi
detur dicere cum iuda. Quid vultis mihi dare ⁊ ego vobis eum tradā?
ergo nefas eſt vendere dominum ſuū. Cogita ꝙ primꝰ ſeruus venditor
ſeipſum ſuſpendit. Judas em̄ nūmos miſit in templum. Peiores ſunt
ſacerdotes qui denarios pro quibꝰ cantant mittūt in lupanar ⁊ in ven-

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trem ſuū. Judas ſemel chriſtū vēdidit ⁊ de h̄ penituit. ⁊ tu forte multoti
ens vēdidiſti ⁊ nō penites. caue ne deſperās teipm̄ ſuſpēdas. Bernardꝰ
Ueniēt ante tribunal iudicis. audiet pupilloꝝ accuſatio ⁊ ꝗuis allega
tio quoꝝ vixerūt ſtipēdijs. ⁊ nō diluerūt eoꝝ pctā. Audi dn̄m dicētem
Uos comeditis pctā ppl'i. Et alibi. Paſce paſce. ſꝫ non d't vende vēde.
Itē O bone ieſu videt̄ ꝯtra te cōſpirare vniuerſitas ppl'i chriſtiāi. Nā
illi in pſecutiōe tua ſunt pmi ꝙ in eccia videnť gerē principatū. Si ꝗs
de ppl'o deuiat. ille ſolꝰ perit. ſꝫ ſacerdotis error multos perire facit ſi etiā
nō obeſt quātum ꝓdeſt. Bernar. O ſacerdos corpꝰ tuū efficit̄ quotidie
ſepulchꝝ chriſti cur tūc ꝑ os tuū egredit̄ falſitas ꝑ qd' quotidie igredit̄
veritas: Cur oculi tui vidēt vanitatē qui ꝗtidie aſpiciūt veritatē: Cur
manꝰ tuę extēdunt̄ ad illicita ⁊ inania. ꝙ tenēt tenētem oia: Cur te in
gurgitas ebrietate ꝙ totꝰ plenꝰ debes eſſe ſobrietate: Rogo ergo te vt fu
gias oēm vanitatē. ne i futuro ꝯdēneris ꝑ veritatē. Tāto vtiqꝫ grauiꝰ
cades ab alto. quāto excellētiꝰ polles dignitatis officio. Idē Bernardꝰ
O dn̄e. paſtores tui mutati ſunt i tonſores. agni in lupos defenſores in
diſſipatores. ꝙ deberēt eſſe ſobrij ꝗttidie ſunt ebrij. qui p̄lati pylati. ꝙ ca
ſti inceſti. ꝙ paſtores ſeductores. Nōne totiēs repetitū eſt. Petre amas
me paſce oues meas. Quaſi dicat. niſi me ꝑfecte diligas. i. plꝰ ꝗꝫ te. tua
et tuos. nō intromittas' te de cura iſta. nec tu ſacerdos ⁊ maxie paſtor ꝓ
oīubꝰ ꝓ ꝗbꝰ effuſus ē ſanguis meꝰ. Bernar. Non debet alioꝝ ducatum
ſuſcipe qui nō vult alios bn̄ viuendo preire. Nullꝰ ita vilipēdit officiū
ſuū ſicut clerici Fabri ⁊ agricole mane ſurgūt. ſed nō ipſi. dormiūt enim
vſqꝫ ad meridiē. Bernar. Ut ſacerdotibꝰ miſeris ꝓditoribꝰ ſocijs. qui
chriſtū iteꝝ quantū in eis ē crucifigūt ⁊ ſanguinē teſtamēti pollutū du
cūt. Qui manibꝰ pollutis. oculis ipudicis. ore venenato. corde impudi
co. dum ad reuerendū ſacramentū nō reuerēter accedūt. angelos aſſiſtē
tes offendūt ⁊ de ſingulari medicina ſibi miſerabilit̄ acquirūt eternā dā
nationē. Cauete vobis p̄latuli. voratores vt catuli mortē nō attēditis.
qui fauorē vēditis. Dant̄ nūmi. ꝓcurant̄ ꝑuuli. ſcꝫ idiote. irregulares.
excōicati. giezite. ebrioſi. luſores. nūꝗꝫ caſti. ſꝑ iceſti. ve vobis ve ⁊ ſꝑ ve.

Dominꝰ trāſiēs de h̄ mūdo ad patrē. ecciam quā ſuo ſacratiſſimo
ſanguie redemit fribꝰ ſuis ſcꝫ ſacerdotibꝰ regēdam cōmiſit dicens
Exiui a p̄re ⁊ veni in mūdum. iteꝝ relinꝗ mundū ⁊ vado ad patrē. vos
oues meas cuſtodite ꝓ ꝗbꝰ ſanguis meꝰ effuſus ē. Quāta ſit dignitas
ſacerdotal' ſcꝫ officij ⁊ ordis audiamꝰ ⁊ videamꝰ. Quātūcūqꝫ em ſit ali
quis bonꝰ. tn̄ non p̄t ꝯficē corpꝰ xp̄i niſi ordinatꝰ fuerit vt officij ſacer
dotalis exhibeat miniſteriū. dei āt eſt officiū tribuere ⁊ bn̄dictiōes. Un̄
Augꝰ Sacerdotes nō ꝓpa ꝟtute benedicūt. ſed qꝛ chriſti figurā gerūt



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et ꝓpter eum qui in ipſis ẽ benedictionis tribuũt plenitudinem. O ſa
crum ⁊ celeſte myſterium quod per vos pater ⁊ filiꝰ et ſpirtꝰ ſanctus mi
rabiliter operaꝛ. credimus ꝙ poſt deum non eſt tanta gratia ⁊ poteſtas
ſicut eſt veſtra. Unde Bernardꝰ Super poteſtate veſtra ⁊ tam inſigni
priuilegio veſtro ſtupet celum. miraꝛ terra. cõtremiſcit diabolꝰ. abhor-
ret ĩfernꝰ. veretur homo. veneraꝛ plurimum angelica celſitudo. ꝙ vno
eodemq; momẽto deꝰ qui preſidet in celo in manibꝰ veſtris ⁊ in ſacrifi-
cio. Sz vnde hoc dulciſſime ⁊ piĳſſime ieſu vt ſacerdotes q̃ ſunt vt nos
vermiculi ⁊ puluis ⁊ cinis te preſentẽ habere mereanꝛ pre manibꝰ pre
oculis qui totus ⁊ integer ſedes ad dexteram patris. qui vnius hore mo
mẽto a ſolis ortu vſq; ad occaſum ab aquilõe vſq; ad auſtrum preſto es
domine. Certe nõ ex debito. nõ ex merito. ſed ex volũtatis tue beneplaci
to preparaſti in dulcedine tua pauperi deus ſcz ſacerdoti Hec eſt vere ce
leſtis indulgẽtia. hec eſt tumulata gloria. hec ẽ vere ſupexcellẽs gratia.
ſacerdotem deum tenere in manibꝰ. nullis angeloꝝ. nullis archãgeloꝝ.
nullis ſpiritibꝰ ſed homĩbꝰ. nõ omnibꝰ. ſed tm̃ ordini veſtro cõmiſſam
eſſe credimꝰ celebrationẽ tãti myſterĳ. vt cõſecratꝰ in ſacerdotẽ prorſus
idipm̃ cõficiat in altari qđ chriſtꝰ in cena paſchali. In altari quippe ſa
cerdotum ore ⁊ manibꝰ cõficiꝛ chriſti corpꝰ nõ creatur nõ naſciꝛ. ſed qđ
totum in dextra patris eſt. ẽ totũ in manibꝰ. totum ĩ ore ſumẽtis. vnꝰ ĩ
multis ⁊ in diuerſis. O ſacerdos tu es ſacer dux. ſacra docẽs. ſacꝝ dans
Sacer dux in exhortatiõe. ſacra docẽs in participatiõe carnis ⁊ ſangui
nis chriſti ſacrũ dans pro deo exemplum viuẽdi ceteris Ut amplꝰ mo
uearꝭ immo vt magis incaleſcas ĩ amorem tui redemptoris voluit chri
ſtus vt iugiter coleretꝛ per tuũ myſterium quod ſemel offerebaꝛ in mun
di precium. et perennis illa victima viueret in memoria ⁊ ſemꝑ erit in
gloria patris. Unꝫ Moyſes rogauit dñm quondam dicẽs. oſtende mi
hi teipm̃ dñe veꝝ. Sed tibi nõ ſolum oſtẽdiꝛ ſed in manibus ſe totum
tradit. Delectari ergo debes o tu ſacerdos ⁊ gaudere in ſacramẽto alta-
ris. in cuiꝰ cõfeſſione fidelis miniſter inueniꝛ in medio pr̃is ⁊ filĳ ⁊ ſpi-
ritꝰ ſancti aſtantibꝰ ex omni latere ſupnis ordinibꝰ ſacramẽtum ꝑnota
bile myſterium ſupexcellẽtis glorie. videt ⁊ ſentit ſacerdos filiũ dei fra-
trem ſuũ ⁊ amãtiſſimũ cuiꝰ veraciter carnem ⁊ ſanguinẽ tenet Unꝫ pſal.
Narrabo inq̃t nomẽ tuũ fribꝰ meis. Uidet ⁊ ſentit ſpũm ſcũm a pr̃e et
filio ꝓcedentẽ domeſticũ eſſe ſociũ factorẽ ⁊ diſpenſatorẽ ſuũ qꝛ ipſe vere
cõſolator eſt penitẽtium ⁊ aduocatꝰ oĩm in ſe ſperãtium. Uidet veꝝ deũ
et ſentit ſpũalit angelos ⁊ oẽm celi celorũ ſenatum ſibi applaudentẽ. vt
cõciuis eoꝝ aſſcribi mereaꝛ. Ibiq; celebraꝛ familiare colloquium inter
deum ⁊ moyſen amicum ſuũ. i. fidelem miniſtꝝ. Penſa igiꝛ iugiter am-

plectere ſuauiter. repone feliciter q̊d audis q̊d agis quid legis q̊d tenes
Calix ſepulchꝝ chriſti Patena lapidem ſuperpoſitum Corꝑale ſudariū
Subſtractoria corꝑalia lintheamīa q̊bꝰ inuolutꝰ fuit chriſtꝰ ſignificāt
Hoſtia quam vides nō eſt panis ſ; caro et ſanguis eiꝰ qui pependit ī cru
ce ꝓ mūdi vita. Jam ocul' tuis vides panem angeloꝝ qui neſcit putreſ-
cere. nō vadit in ſeceſſum ſ; ducet te in excelſum. illuc reducet te vnde re
traxit imaginem. Hoc itaq; ſacramētum ab eterno ī celo repoſitum. ſ;
diabolo penitꝰ celatum ꝓphetis quibuſdā reuelatū. ſollicitudini ⁊ ſcita
ti vr̄e eſt traditū ⁊ ꝑ oīa donatum. Quis vidit talia. videāt oculi ne mi-
rent̄. q; oīa ſicut voluit fecit O ſacerdotes quātum ē ꝙ in eleuatiōe ma
nuū veſtraꝝ capita regū inclinant̄. q; reges ⁊ regine vobis munera of-
ferūt. Vis eccia vos p̄res cōfitet̄ ⁊ expectat interceſſores. Jn q̊ꝝ ꝓuile-
giatiōe amoris premiū datum ⁊ dictū eſt petro. Paſce oues meas. ī ſin
gularitate ꝑtātis datū eſt ⁊ dictum eſt apl'is. Quodcūq; ligaueris ſuꝑ
terrā ⁊c̄ Penſate quātum eſt h̄ maximū ſc; ſi ad ligationē angeloꝝ aſcē
ſus hoīm expectaret̄ quātum ḡ ſi ad arbitriū hoīm aſcēſus īclinat̄ ange
loꝝ. Audite veſtri officij dignitatē. cautelā ⁊ ꝯſtātiam. cum dixit elegi
vos ⁊c̄. officiū. vt cum dixit. eatis. vt cum dixit. fructū afferatis. Cōſtā
tiam. vt cum dixit. fructꝰ veſter maneat. Vobis etiam dcm̄ eſt. Jte in
vniuerſum orbē ⁊c̄. Electi ergo eſtis vt eatis. ergo periculoſum ē vobis
ſtare. periculoſius ſedere. periculoſiſſimū eſt iacere

Recordor me legiſſe quod accidit in Burgondia. cum ſacerdos q̊-
dam veniret ad ſinodum trāſiens ꝑ medium nemoꝝ obuium ha
buit diabolum in figura homīs trāſfiguratum. quem cum ſalutaſſ; tra
didit ei lrām quādam clauſam tradendam eam epo ⁊ vniuerſis rectori-
bus in illa ſynodo cōgregatis. quam cum aperuiſſet epus in p̄ntia oīm
fecit legi. Tenor autem illiꝰ lr̄e erat iſte. Rectores tenebrarū rectoribꝰ
ecciaꝝ ſalutē. Mandamꝰ vobis ꝙ multo diligimꝰ vos. q; q̊dcumq; vo
bis ꝯmittit̄. ad infernū cum magnis glomerationibꝰ deſtinatis. Jtem
alibi fuit dictū epo ꝑuerſo a chriſto dn̄o. Dn̄ mihi reduces aīas q̊s cū
prauo exēplo damnificaſti Bernar. Timeāt clerici miſtri ecciaꝝ qui in
terris res ſcōꝝ quas poſſidēt tam inique gerūt. vt ſtipēdijs q̄ ſufficē de
beant mīme cōtenti. ſuꝑflua quibꝰ egeni ſuſtētari deberēt. impietate ſa
crilegij ſibi detinēt ⁊ in vſus ſuꝑbie atq; luxurie victum pauperū conſu
mere nō verent̄. duplici iniquitate peccātes ſc; et ꝙ aliena diripiūt ⁊ ſa
cris in ſuis vanitatibꝰ ⁊ turpitudinibꝰ abutūtur Heu hodie nō paſcūt
paſtores oues. ſed ſeipſos ꝓpter quod cōminat̄ eis dn̄s damnationem
Ezechiel'. xliiij. Ve paſtoribꝰ hieruſalem. q; paſcebāt ſeipſos. nō oues
paſcunt̄ a paſtoribꝰ a q̊bꝰ paſci deberēt. Vn̄ Barnar. Cōuenit bonitas

amabilem.ſciẽtia diſcibilem.diſciplina imitabilem reddũt. Sciẽtia et
diſciplina bonitatẽ attrahũt ſcientia corrigit ⁊ diſciplina paſcit. Debet
autem quilibet p̄latꝰ ⁊ religioſus ⁊ clericꝰ qui alijs p̄eſt ſollicitꝰ eſſe quõ
deo placeat ĩ puritate ↄſcię. Bernar. Mãducare ſpũalit̃ corpꝰ xp̄i.eſt
paſſiõis ⁊ redemptiõis eiꝰ attẽtius recolẽ.ſacra bñficia ad ſumẽdũ ſua
uiter in ↄſciã.⁊ recolẽdum fidelit̃ in memoria. Augꝰ. Quotidie corpꝰ
chriſti ſumẽ nõ laudo nec vitupero. Hoc ẽ ſignũ ſepe cõmunicãdi.cũ de
perceptiõe huiꝰ ſacramẽti timor ſeruilis minuit̃.⁊ incẽdium charitatꝭ
plus augmẽtat̃ Sed ꝑ hoc aliqui retrahũtur cum de cõmunicatiõe de
uotionẽ ⁊ cõſolationẽ ſingularẽ nõ ita ꝑcipiũt.ꝓut eis bñplacitũ foret
Et hi magis ſua q̃z dei ſui vident̃ querere

O Venerabilis ſanctitudo manuũ ſacerdotũ. o felix exercitiũ.o mũ
di vere gandiũ.vbi ima ſummis iũgunt̃.cum chriſtꝰ tractat xp̄m
ſacerdos dei filiũ.tibi delitię ſunt eſſe cũ filijs hoĩm. Vñ Petrꝰ in cano
nica. Vos eſtis genꝰ electũ.regale ſacerdotium.gens ſcã.populꝰ acqui
ſitiõis. Augꝰ. Vos eſtis inq̃t genꝰ electum nõ ſolum electiõe t̃palis p̄
latiõis.ſed vt ſpẽro electiõis eterne predeſtinatiõis. Vñ Apl̃s. Elegit
eos ante mũdi cõſtitutionem.qui nõdum erãt niſi predeſtinati. Augꝰ.
Quõ elegit eos ante mũdi cõſtitutionem qui nõdum erãt niſi predeſti
nãdo. Gregoriꝰ. Predeſtinatio nil aliud eſt q̃z gratie p̄ñtis ⁊ glorie futu
re prepatio. Augꝰ. Quattuor enĩ requirunt̃ ꝓp̄e ad p̄parationẽ gratie
p̄ñtis ⁊ predeſtinationẽ glorie future. Primum eſt volũtas tribuẽtis.
Secũdum ẽ libertas volũtatis Tercium ẽ predeſtinatio nõ exiſtẽtis.
Quartum ẽ meritum accipiẽtis alioquin nec gr̃a in p̄ñti.nec ſequatur
gloria in futuro. Vñ Apoſtolꝰ. Quos preſciuit hos p̄deſtinauit cõfor
mes fieri imagini filij dei ſcz ſacerdotis in tãti myſterij miniſterio. Idẽ
Quos predeſtinauit hos ⁊ vocauit. ⁊ q̃s vocauit hos ⁊ iuſtificauit.q̃s
iuſtificauit illos ⁊ magnificauit. Gloſa. In predeſtinatiõe eſt gratia.
in vocatione potẽtia.in iuſtificatiõe leticia.in magnificatiõe gloria.vñ
vos ſacerdotes eſtis genus electum

A Vguſtinꝰ. O preſbyter ſiue ſacerdos ſicut deus te elegit ⁊ preele
git.reddere rõnem villicatiõis tue in quam vel qđ tu in hoc ſecu
lo elegeris dum deꝰ electionẽ a te requiret.nõ eſt dubium dare an ſacer
dos ſit angelꝰ vel diabolꝰ. Si vixerit in caſtitate corpis ⁊ anime ⁊ hu
militate eſt angelꝰ.ſi vixerit ecõuerſo.eſt peior diabolo.⁊ hoc eſt horribi
le valde malis preſbyteris. O ſacerdotes conſiderate veſtre dignitatis
dulciſſime excellẽtiam q̃ꝛ dominꝰ vos ditauit pre oĩbus creaturis. Ho
norãdi ſunt quippe ſacerdotes quibꝰ dñs tantam in mũdo pre omnibꝰ
cõtulit gr̃am ⁊ honorem.

SApiẽtie. Ecce computati ſunt ſcꝫ ſacerdotes inter filios dei. ⁊ in
ter ſanctos ſors illorum eſt ſcꝫ ſacerdotum. Merito ergo gaudete
et benedicite vos ſacerdotes domini domino. laudate ⁊ ſuperexaltate eũ
in ſecula. qui vos ad tantam dignitatem ⁊ gratiam elegit. Et gratias
agite ei pro tantis beneficijs preſentibꝰ. preteritis ⁊ futuris. ⁊ eternali
bus temporalibꝰ ⁊ ſpiritualibꝫ. ⁊ rogate ſuppliciter dicẽtes. Confirma
hoc deꝰ quod operatus es in nobis per immẽſam gratiam tuam in pre
ſenti, ⁊ preſta vt cum omnibꝰ nobis cõmiſſis ⁊ omnibus fidelibꝰ ⁊ cum
omnibꝰ ſanctis ⁊ angelis tuis in futuro in regno celoꝝ cõfiteamur no-
mini ſancto tuo. ⁊ gloriemur in laude tua in eternum

DOminꝰ noſter pontifex de veſtibus ſacerdotalibꝰ myſticam. Ut
ſumminꝰ ſacerdos camiſiam induit in almo vtero. ſcꝫ beate Marie
virginis. Miniſtri vero iudeorũ dederũt ei amictum alapis cõtextum.
Herodes albam. quãdo illuſit eum alba veſte indutum. Miniſtri py-
lati cingulum quãdo flagellis ceciderũt eum. Dederũt ei phanonẽ. quã-
do ligauerũt eum ad columnam. Stolam ſputis cõtextam. Caſulam.
quando induerũt eum veſte purpurea dicẽtes Aue rex iudeorum. Lan
ceam pro baculo. Crucem pro ſede epiſcopali. Spineam coronam pro
infula. Clauũ in pedibus pro ſandalijs. Clauos in manibꝰ pro anulo ⁊
chirotecis. Sicqꝫ ornatus pontifex noſter primo templum aſperſit.
miſſam cantauit Hely Hely. poſtea indulgẽtiam dedit dicens. Pater
dimitte illis ⁊c̃. Prelati temere credũt ſibi cũcta licere. Credidit ⁊ cay-
phas omne nefas ſibi fas. Ue miſero mundo. ve primo. veqꝫ ſecundo.
Ue per pontificum dedecus horrificum. Uerſus.

Pontifices muti. de iure ſuo male tuti
Quãuis cornuti non audent cornibus vti

NOta ſex vicibꝰ fudit chriſtus ſanguinem ſuũ pro nobis. Primo
in circumciſiõe. ⁊ hoc fuit noſtre redemptionis initium. Secun
do in oratione. ⁊ hoc fuit noſtre redemptiõis deſiderium. Tercio in fla-
gellatione. Quarto in coronatione. ⁊ hoc fuit noſtre redemptiõis meri
tum. quia liuore eius ſanati ſumus. Quinto in crucifixione. ⁊ hoc fuit
noſtre redemptionis precium. tunc eñ que non rapuit exſoluit. Sexto
in lateris apertione. ⁊ hoc fuit noſtre redemptiõis ſacramẽtum. qꝛ inde
exiuit ſanguis ⁊ aqua. Sanguis in remiſſionem peccatoꝝ. et aqua ad
ad lauachrum baptiſmi ſacrificãdum.

Finit Stella clericoꝝ feliciter

Sequitur carmẽ in laudẽ libelli



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## ¶ In laudem libelli

Aſpice preſentis O clerice dicta libelli
  Nomen paſtoris quiſquis habere voles
Terrenis nunq̃ vel paucum rebus adhere
  Hunc mundum ſpernen. celicas ſola pete
O quanta mentis acie perpendere debet
  Is qui paſtoris accipit officium
Ne pro diuitijs curam ſibi vendicet ipſe
  Et non vt populo dogmate ſubueniat
Corde tuo dabitur merces condigna labore
  Apte ſi proprium rexeris ipſe gregem
Illicitus ſi cecet amor te diuitiarum
  Letheas ditis ingrediere domos
Labitur ex vero ſi quis tuus agnus ouili
  Ad chriſti caulam dulcius hunc reuoca
Verus paſtor oues ad ſummum ducat ouile
  Terrenos cum artus ſpiritus exuerit.

¶ Impreſſa Dauentrie Per me Richardū paſtraet Anno dñi. M.CCCCC. Decima ſeptima Marcij

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